Vol. : 48 No. 4 July - September - 2013 ISSN/0971-927 X

# PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

Price Rs. 30/-

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Vol. : 49, No. 1 October - December - 2013 Price : Rs. 30/-

Registered with Registrar of News Papers in India, New Dehli under Regd No. 22624/72 (ISSN/0971-927)
Annual Subscription : India (Bharat) Rs.100/-, For 5 years : Rs. 470/- For 10 years : Rs. 950/-, Foreign : Annual U.S. $ 10/- (By Airmail) For 5 years : US $ 50/- (by airmail) for 10 years : US $ 100/- (By Airmail)

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# PATHWAY TO GOD

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Printed & Published By :
**Academy of Comparative Philosophy & Religion**
Hindwadi, Belgaum-590 011. Phone : (0831) 2427084
**www.acprbgm.org. e-mail: info@acprbgm.org.**

**Printed At:**
IMPRESSIONS Gondhali Galli, Belgaum.
Phone : (0831) 2421232 (3 lines)

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*Editorial*

# PRAY THE LORD

We know that, when we pray we get it. It, may be any thing. All of us know that, when a child cries for Milk, mother realizes it and attend to it. Man has limited power to supply the needs of somebody. Under certain circumstances, we fail to get any help from human beings. Then, our mind turns towards the superpower or divine power.

We have an unlimited or infinite faith on the all – powerful and capable of giving us whatever we need. The puranas tell us that, whenever soul and pious people were tortured and demons terrified this land, the divine embodied in the Lord Rama, Lord Krishna to the rescue of the mankind.

When people ask help from a stranger it is a form of begging. It is an object of pity. When we seek help from a known person it is a request. It is an object of mercy. And finally, seeking help from God is all POWERFUL - PRAYER. This is an object of divine love. God loves those who pray to him. We must have unfettered faith on him. Prayer leads man to the path of spirituality.

**Dr. Anand D. Mulgund**

### Dr. Radhakrishnan About Gurudev

As Sir Radhakrishnan has aptly said, "He not merely taught philosophy but lived it." The whole life of a philosopher saint was thus spent in the pursuit of God realisation with direct, first hand spiritual experiences.

*Page No. 25, The Glimpses of Shri Gurudev Ranade*

# Conduct and Illness

Great saints from a very high ethnico-spiritual plane pronounce that those who are not vigilant about their conduct will pay the price for it. In plain language, for instance, Sri Nimbargi Maharaj (1789-1885) / The Saint of Nimbargi (The SN)/ the founder of Nimbargi Sampradaya admonishes, "One should always examine one's conduct critically. Even if a thorn pricks, one should examine why it pricked, what fault lay in him and what conduct was responsible for it. All that instantly be ransacked, the mind duly reprimanded and conduct accordingly corrected. Such introspection at each step will relieve one from any harm or disease" (Jamkhandi 1978:16). However, it is the most common experience of a number of devotees that in spite of sober introspections on their part, they are unable on a number of occasions to trace the exact relationship between their conduct and illness.[1] Such devotees might even take their illness in the right spirit and state that 'Whatever that is done by God is for their ultimate good'. This does not, however, mean that there is no link between conduct and illness simply because it is beyond their comprehension. It is essential here to realize the fact that there are some concrete recorded incidents which clearly establish the link between conduct and illness. In order to dispel doubt if any regarding the link between conduct and illness, an attempt has been made in this paper to present quite a few concrete recorded incidents culled from the literature on Nimbargi Sampradaya (NS).

To make the matter simpler, first I deal with the incident which indicates that one remains unaffected by the disease if he is free from sins. The next two incidents suggest that those who harass and insult saints can suffer from dreadful diseases. The fourth and fifth incidents are a pointer to the dire consequences of refusing to accept Prasad and not regarding Vastu[2] as God. The next incident points to the fact that so long as one accepts Paradhana (other's wealth) his disease does not disappear. All the remaining incidents give the quintessence of why do even great saints suffer from diseases.

In the life of Sri Amburao Maharaj (1857-1933) - the premier disciple of the Saint of Umadi (The SU) (1843-1914)/Baba the following incident has occurred. (The SU was an ardent disciple of the SN).

Once Baba's disciple came to Inchageri to serve the Muth, and his spiritual master from 1926-1929. This disciple of Baba was suffering from a highly contagious disease. He used to wash his spiritual master's clothes daily. Another follower of NS who was a witness to this practice asked Baba not to get the clothes washed by that disciple. But Baba observed fearlessly that no disease would affect him as he had committed no sin (Desai 2008:209).

Kanaka belonging to Bhilla tribe was very proud of his position as a Sadhu. The widow of the Chief of Nimbargi and a few worshippers of Bheemaraya's temple hated the SN for no reason. They instigated Kanaka to harass the SN. Kanaka went to the SN and said, "You call yourself a Sadhu and get worshipped and honoured by Brahmins. Let us see, who is a real Sadhu, you or I. Let us get ourselves locked in a room in the temple and see who gets out of the room without opening the door. One who does so is a real Sadhu." The SN pleaded repeatedly that he was not a Sadhu and that he would work no such miracles, and there was no need of such a test. Kanaka, however, insisted on the plan. Finally, the SN gave his consent and said, "O.K. As you wish it! Let us get ourselves locked and see who comes out!'. When Kanaka understood that the situation has gone out of control, he proposed to defer the matter till the next day. But the SN replied, "You cannot be sure of tomorrow. Let us do it just now. One who speaks of tomorrow is ruined." This made Kanaka very angry and he abused and insulted the SN in vile and ugly words and went to his residence. The SN was very much annoyed. He stood in front of the idol of Bheemaraya and prayed, "Why should Kanaka speak to me such piercing words and hurt my feelings, when I did him no wrong? Kindly do me justice". (This is expressed in one of the songs composed by the SN). The SN understood that God had listened to his prayer. Kanaka suffered from diarrhoea and by very midnight his health was in a critical condition. Kanaka and his close associates came to know the reason for this

punishment. Kanaka's disciples went to the SN and begged to forgive Kanaka. The SN told that Kanaka would be saved if they take him on a donkey out of the southern limits of Nimbargi. They followed these directions and Kanaka was saved (Vide Gajendragadkar, Bhagwat 1975:14-16).

There was a Shastri at Jamkhandi who happened to be the disciple of the S.U. This Shastri began on his accord to initiate people. There was a State - Karbhari at Jamkhandi, Sri Kale by name, who happened to be the disciple of this Shastri. According to a pre-meditated plan these two persons wanted, if possible, to bring the SU to the Karbhari's place and just to cross question him and tell people that he did not know much of Sanskrit or philosophy and, therefore, of spirituality. So they requested the SU to come to the Karbhari's place for Sankirtana. There was yet some time for the * Shastri to come, and therefore, the SU asked Vishnubhat Nimbargi (VN) to sing a devotional song. In the meanwhile, a person was sent to fetch the Shastri to the place. But as soon as the Shastri started from his house, something penetrated into the sole of his foot. It was probably some thorn which caused a wound and he feared it would develop into a diabetic pimple. So he would not move, went back and slept. When the servant returned to the Karbhari's place with this information, the SU beckoned to VN and said, "See how God justifies Himself; how God justifies saints". So instead of being publicly dishonoured, as had been previously planned by the two persons, the SU went on with his spiritual discourse smoothly and successfully. Later on, this Shastri could not survive (Vide Ranade 1960:76-77).

The next three incidents occurred when Gurudev Ranade (GR) (1886-1997) -the disciple of the SU, and the SU began their spiritual career.

GR refused to take Prasad from the SU and had to pay a severe penalty when serious illness overtook him on 5th January, 1909. But through his implicit faith in the SU and complete surrender to him he recovered and had the good fortune of being assured of long life (Vide for details Deshpande 1997:28).

GR suffered from another dangerous illness after the demise of his spiritual master, spouse and mother. The present ordeal was more terrible than the previous one. This one too did not yield an inch to the influence of any medicine. Finally, this time too, he had to fully surrender himself at the holy feet of his spiritual master and relied entirely on the medicine of Name Divine. This illness had practically reduced to him to a skeleton. He was unable to digest any food and so had to live on milk alone.

Thinking that he would not survive long GR had brought a will along with him and requested Baba to put his signature to it as a witness. But Baba flatly refused to do so as the SU had assured GR in 1910, that he need not fear any death for sixty years.

After this incident, the SU appeared in GR's dreams twice. In the first dream, the SU told GR, "You are not recovering from this illness because you don't regard the Vastu before your eyes as God". Thereafter, GR began to perform his meditation by regarding the Vastu God Himself.

In the second dream, GR saw the SU and Baba conversing between themselves about him. The SU asked Baba, "Do I not take care of his (Rambhau's/GR's) health?" When GR related this dream to Baba the next day, Baba joyfully asked a disciple near him to beat the drum of victory.

A few days later, GR heard the super-sensuous words of the SU in his meditation: "Take that flower". GR thereupon got up from his meditation and, as usual, went to the SU's samadhi and saw a single fresh flower on it. He carefully preserved it, dried it and daily began to take a small portion of it as medicine. This brought about a gradual improvement in his health (Vide for details Deshpande 1963:143-45).

During the life time of the SN, the SU was afflicted by scabies and it started tormenting him and all medicines proved ineffective. It also obstructed his mundane work and spiritual practice. He became the laughing stock in the eyes of some people too. As a result, he became introvert and began to ponder, "How long this disease is going to torment me? Have I gone wrong in my conduct?" One thing that was flashed to his mind was that he should abandon practice of taking

commission for selling the stamps and related the matter to the SN. The SN became glad and asked the SU to stop taking brokerage once and for all. The SU did accordingly and got rid of the disease completely (Vide Deshpande 2002: 7-9).

All the following incidents have occurred only when spiritual aspirants have become full-fledged saints.

Instead of performing Saptah as usual at Umadi, it was held at Kaudeppana Muth - Inchageri in 1903, i.e., after the lapse of 18 years due to certain difficulties. This was, however, not to the liking of Nanasaheb - the elder brother of the SU. The SU fell ill during Saptah and intimated to his disciples like Baba that he would depart as he was sixty years old, i.e., as per the saying of the SN. Baba pleaded with him to prolong his life in order to spread the devotion. But the SU remained silent. Sri Shivalingavva - the lady disciple of the SU at this point of time told the SU that he was down with fever as he had wounded the feelings of Nanasaheb. She put forward, therefore, the proposal to go to Umadi along with him and some other sadhakas after the Saptah and sought her spiritual master's consent to it. The SU, of course, gave consent to her proposal. When the SU reached Umadi his fever had disappeared.

The SN could not speak three hours before his demise as he uttered a falsehood once, that too with the intention of protecting the life of a person who committed the murder of his wife on account of her infidelity (Vide for details Dabade 1994 Oct.: 11-12).

The SU started giving indications of his Maha Niryana (29* January 1914) to some of his followers after Kartik Saptah in 1913 at Jamkhandi. He told Shivalingavva at Jat that he would not be cured in a day or two. The SN remained bed ridden for a week and his ardent disciple Sadhubuva for a couple of weeks and he (the SU) would be bed ridden for a couple of months. GR asked the SU, "Why should you suffer from such an illness?" "Where my conduct has gone wrong? Tell me" asked the SU. GR said, "How can your conduct go wrong?" The SU observed, "How can you tell? Either Baba or Shivalingavva can tell". When GR asked this question separately to Baba and Shivalingavva both of them gave the same answer, "The SU's conduct

has not gone wrong. His disciples have committed sins. Therefore, the SU has fallen ill" (Vide for details Deshpande 2002:62-71).

In the end it may be stated that all the above recorded concrete events which spell out effectively the link between conduct and illness are illustrative and not exhaustive and the need of the hour is to promote awareness about the link between the two all over the world by exploring more and more incidents of this kind.

**Notes:**

1. "The WHO defines health as, "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. Illness is a sense that we are afflicted by a disease. Disease is a condition in which an organism does not function properly due to presumed biological causes". The word disease literally means 'dis-eased' - not feeling at ease. Sickness refers to a social status in which other people define us having a disease and accordingly alter their behaviour towards us (Vide Zandeen, James 1990:516-17, 540).
2. Vastu is Reality and it has all the power of Divinity. They (Saints) know that they themselves share the powers of Vastu and in this way they realise the Vastu is Karta, Creator and they themselves are Kartas also (Vide for details Deshpande 2002:77-78).

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# Devotion (Bhakti) as a Highest Virtue of God- Realisation

The true meaning of devotion is beautifully colored by the great Philosopher-Saint Prof. V.H. Date, in the words of St. Jnanadeva, "Devotion is the royal road which leads to Brahman; and unique character of this way is that it becomes itself the destination to which it leads." 1

The following incidence occurred in my presence in 1979 at Jodhpur.

A profound professor of Hindi, having an additional qualification in Yoga, Astrology and Palmistry, named Prof. K.L.Kalla frequently used to visit at Prof. V.H. Date's residence at 63, Jaswant Sarai, Jodhpur. He was a humble as well as had deep interest in spiritual life also. Prof. Date used to call him- Yogiraj with love. One day the spiritual teacher of Prof. Kalla told him in his dream to garland Prof. Date with flowers. Accordingly, the next day, Prof. Kalla came to Prof. Date's residence to greet him with a garland of flowers. As soon as he approached Prof. Date to garland him, Prof. Date immediately stopped him and asked what he was doing ? Prof. Kalla in reply narrated him that his spiritual teacher gave these instructions to him in dream vision. At this, Prof. Date said that, "Your spiritual teacher has sent you to me, so do as I tell you. Put the garland to Shri Bhausaheb's photo. I will never accept any garland for me." (Addressing towards the photographs of Shri Bhausaheb Maharaj, Shri Amburao Maharaj and Shri Rambhau Maharaj) and added that "they all are absolute Brahman and by garlanding them, your spiritual teacher's instructions will not be disobeyed at all. "

At that very moment, Prof. Date recited the following verses :

तरि झडझडोनि वहिला निघ । इये भक्तीचिये वाटे लाग ।

जिया पावसी अव्यंग । निजधाम माझे ।। ज्ञानेश्वरी 9, 516

(अहह कितना कठिन अमंगल । ये मृत्युलोक का उल्टा व्यवहार। तेरा भी यहां अर्जुन । हुआ है जन्म ।।515।। इसीलिए इसी क्षण होवो अलग । धरो भक्ति कि ही सरल वाट । जिससे मिल जाय अव्यंग। निजधाम मेरा ।।516।। करो मन मद्रुप । धरो प्रेम भजन पर । सर्वत्र करो

नमस्कार। मुझको ही अर्जुन ।।517।। करो मेरा चिंतन दर्शन । जला दो कल्पना निःशेष । इसका ही नाम यजन । है उत्तमोत्तम ।। 518।।)2

Thus instead of accepting the garland for himself, he ordered it to garland to his spiritual teacher's photo. He never compared himself with his spiritual teachers and did not allow anyone to honor or praise him in front of his spiritual teacher's photograph. Such an ardent devotee he was! It is to be noted that for him the photograph of his spiritual teacher is not merely a photograph but real existing Brahman. On another occasion, he did not accept a request from an aspirant student to draw his portrait but instead he insisted the student to make a portrait of his spiritual teacher Shri Bhausaheb Maharaj. He also told that aspirant to draw the portrait with contemplative mood and energy. And when that portrait was completed he sent the portrait to Gurudeo R.D. Ranade at Nimbal. Gurudeo Ranade was immensely pleased on seeing the beautiful portrait of his spiritual teacher and he placed it at Nimbal Ashram. After some years he ordered that aspirant student to make another copy of that portrait.

Remarkably the similar kind of wonderful incident happened in Nimbal in 1946, when there was an occasion of celebrating the 60$^{th}$ birthday of Prof. R.D. Ranade by his disciples. Long back a three- day Saptah was being organized called Sadhan-Saptah in which meditation and ceremony were carried out. On the last day of that program, a close friend of Prof. R.D. Ranade came with a big garland of flowers to greet him. At this Prof. R.D.Ranade refused to accept that and exclaimed, " A garland for me ? No, No. Go and garland Shri Maharaj's photo." And then he narrated the exactly same verses of Jnaneshwari.The idea of even accepting a garland was distasteful to him. 3

How wonderfully similar Ethico- Spiritual behaviors of the realized Saints are ! This shows the universal precision in one's morality merged in devotion as a result of God realization. Jnaneshwar in this verse exhorts us to disentangle ourselves exactly from this mortal world and to go by the path of devotion (Bhakti), eventually to reach God (our original home).

Jnaneshwar says, "How would it be possible that a man might rest

in ease, when he is sitting in a boat with a hundred holes ? How would it be possible that a man should not pray to Me? Of what value would their learning or their age to be them? Life indeed is fair where the wares of miseries are being spread out and death is measuring the destinies of men , which is encircling the foetus in the womb. As a child grows, people rejoice, but they do not know that it is approaching death. Every day after birth, it is nearing death, and yet in joy these people raise auspicious flags. 4

By these two similar incidents we can observe how great and firm was the Guru-bhakti (devotion) of these two great Saints were, the material honor and praise had no worth ! Even St. Jnaneshwar has similar kind of devotion to his Spiritual teacher- Saint Nirvrattinath. In Jnaneshwar's own words "Be the least of all so that you can go near God; leave the consciousness of the greatness of your physical qualities, and then alone the realization of God is possible. " (A Rosary from St. Janandeva, Pg. 98)

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# The Holy Remembrance of Sri Gurudeo

Professor Raghunath Vinayak Date was an eminent prof, of management in Sacred Heart University , USA. He usually visited India during winter every year and made a visit of Nimbal Ashram regularly. Many times I accompanied him at Nimbal and enjoyed. He was full of inspiration, high ideals, standards and always put them into practical life as well as for guiding us in every aspect of life. He had a profound scientific attitude and thoughtful contemplation. He was an ardent disciple of Sri Gurudeo.

At Ahmedabad, on February 20, 2011 (his last visit to India), after completion of morning prayer ( Kakad Aarti) I requested him to tell us a few reminiscences of Sri Gurudeo. He narrated the following incident with great pleasure.

It was an incidence of April 16, 1954 when a lecture on ' Sublime & Divine' by Sri Gurudeo Ranade had been arranged at Rashtrapati Bhavan, New Delhi. Prof. V.H.Date's ( Father of Raghunathji) family was invited there.The Date family went to Delhi to attend the same. At that time Raghunathji's age was 17 years. Sri Gurudeo was staying at the bunglow of Minister B.N.Datar at Safdarganj, New Delhi. They walked a long to meet Sri Gurudeo. Sri Gurudeo was wearing his routine dress of long kurta and dhoti. There were a number of disciples there. Raghunathji, his father and Sri Gurudeo were standing in a triangle, a formal greeting was going on. Suddenly without any reference , Sri Gurudeo told Raghunathji showing gesture towards his father, "ते सांगतात, आणि मी सांगतो याचात फरक नको मानूं ।" and immediately gazing deeply towards Raghunathji Sri Gurudeo expressed," "होतकरु आहे ।।" Such are these words of his blessing !

Sri Gurudeo was ready to leave for Rashtrapati Bhavan, all the disciples had left the hall, Sri Gurudeo had also gone about fifty feet along the long corridor, he suddenly turned back and calling to his father ( Prof. V.H.Date) by the sign of his hand said to him, "अरे ! अत्र आणलेस ना!" "हो !" लोकर लोकर आणलेस :"

The visit of Rashtrapati Bhavan was impressive and remarkable. Sri Gurudeo was wearing white napkin on forehead, long coat of yellow colour, crystal clear white dhoti and red shoes of Pune style. Sri Gurudeo stood silently for one minute and gazed at the audience. As Gurudeo started his an eloquent speech his voice made the audience spell bound on every word. While hearing the words filled with the potential of God, there was a delight feeling as if all were bathing in the ocean of the bliss. Sri Gurudeo's voice was thundering like a lion and filled with amazing energy. He sang devotional songs also in between the speech. At the end of the speech President Dr. Rajendra Prasad concluded it at his best. After the lecture Raghunathji requested his father to visit various historical places of Delhi, but his father refused by saying ," No need to see. What to see ? What is there in it ?"

Raghunathji then promptly asked his father," Then what to see in which things ?"

" There is nothing to see in anything." replied his father with seriousness and the conversation ended. Raghunathji had a questioning habit without any fear.

The another incidence was of his childhood, once he recited a beautiful verse from Upanishads before Sri Gurudeo at Nimbal.

" हिरण्मयेन पात्रेण सत्यस्यापिहितं मुख्म् ।

तत्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।।"

"The Isopanisad tells us that truth is veiled in this universe by a vessel of gold, and it invokes the grace of God to lift up the golden vessel and allow the truth to be seen." (A Constructive Survey of Upanishadic Philosophy, Page 163)

Sri Gurudeo was extremely pleased by hearing this verse and he came very near and asked him to repeat it again and again. Sri Gurudeo then looked towards his father and expressed his happiness by gestures.

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# Path of Karma Phala

Great anomalies are observed, in the, lives of individuals, starting from birth till death. This has created curiosity amongst people to think about its causes, since ages. Different opinions have been formed by different religions because they were the first thinkers on this subject.

- Jesus Christ was asked by a disciple. 'Who did sin, this man or his parents, that he was born blind?

Jesus answered: 'Neither both this man sinned nor his parents'.

The theologians say' it was the will of God'. But this interpretation makes God partial and unjust. This again does not fit into the definition and concept of God, who is conceived to be just, impartial and kind.

St. Bernard; said "Nothing can work me damage, except myself. The harm that I sustain I carry about with me and never am I a real sufferer but by my own fault." But the question when did a new born blind child commit a sin, remains unanswered.

Buddhists, who do not believe in a personal God and deny the existence of a permanent entity as soul, have founded their ethics and religion upon the universal Law of cause and sequence and call it Law of Karma. They believe that the realities of our soul-life or essence of our existence, consists in doings, thoughts, sufferings, enjoyment, and aspirations. These actions are called Karma. A man is made out of these but there is no soul. All mental and physical actions of an individual produce sanskaras or subtle forms such as deed-forms, thought-forms etc which continue to exist even after a man's death and reproduce similar actions through another body in. future, with the guidance of Karma.

This theory raises the question "If there be no permanent soul entity the doer of an action or the sower of a seed will not be the reaper of its fruit." This attributes quality of randomness to Nature which is also not convincing because Nature has its own laws and works only according to them.

The Nature has a law - Action and Reaction are equal and opposite. So every action has a reaction of equal magnitude and is directed towards the origin of action. Hindu Rishis of the yore, after

long meditation and consideration, have postulated the theory of Karma, (action) and Karma phala (Reaction). This law inter-alia states that equal Reaction will be there and is directed towards the doer of an action and is unavoidable.

Firstly, they believe that there is a soul in every living being. It has no death and it migrates from one body to another. A living person has three bodies firstly the gross (sthool) body, which is visible to the naked eye and is perishable. Within this, there is a subtle body and within that is the third body which is called causal body. The second and third are only ethereal bodies & are not visible.

The subtle body carries with it the Mind, Intellect and Ego (Man, Buddhi and Ahamkar). In addition to these, it carries the reactions to all the Karmas i.e Karma-phala, that one has acquired in previous lives but has not enjoyed or suffered their results.

The soul, when it migrates from one gross - (sthool) body to another, carries with it the subtle and causal bodies with bag and baggage. That is why the man starts enjoying the balance Karma-Phalas right from his birth.

During his life time he, does more Karma, the fruits or phalas of which he is bound to get. He avails of some Karma-Phalas in this life and the rest are carried over to the forthcoming lives.

As regards the order of availing or facing Karma phalas, when a life starts, the previous Karmaphalas are divided into two groups one part is to be enjoyed in this life and the rest is spilled over to the future lives. They are respectively called as Prarabdha (Scheduled for experience in this life) and Sanchit Karma-Phalas (Stored for experiencing in future lives).

Soul of a person, dying in India, may take rebirth anywhere in the world and in the form of any living being. The baggage of Karma-Phalas, however, goes with the soul. In fact soul migrates to a place, where it has circumstances and surroundings congenial to face the Prarabdha in that life. As regards rebirth, stray cases of recounting of previous life's references are reported from time to time, from all over the world. British Psychologists Association has checked most of these cases scientifically and has confirmed that, more than 20 cases qualify

to be called as Rebirth. In these cases, the children could tell the correct names of persons with whom they lived in prior life, described the surroundings of previous life explicitly, and even spoke the language of the past life, though it was completely foreign to the place of their present birth. In a few cases major body marks which were there in the previous life were also seen in the present life. These tests give credence to the theory of rebirth.

Persons who believe in the above theory of Karma-Phalas have tried to know as to what are these phalas and how and when will they fructify.

For knowing the phalas or future events two tools have been and are being used by many. They are Dreams and Astrology. The analysis of dreams was started empirically and subsequently it has been scientifically examined by Psychologists. Accordingly, every person dreams five to six times every night at an interval of about one and half hours. It does not matter whether a person remembers any of them or not. Further it is confirmed that about 20-22 percent of sleep time goes in dreaming. As regards their predictive capability, the dreams at the end of the sleep many times suggest solutions to the problems seriously occupying the mind before going to bed. Ramanujam, the reknowned mathematician, used to say that he was getting information on new mathematical problems from a Goddess in dreams. Mary shelly, the famous author, got the idea of Frankenstein in dream. Abraham Lincoln, the well known president of United States of America, got the message that he will be killed, in a dream. German chemist kekule Von Stradonitz got the formula of Benzene in a dream, Albert Einstein got the theory of Relativity in a dream, Inventor of sewing Machine got the crucial solution in a dream. Most of these cases are about solutions to problems and a lone dream is about forecasting of the future event. Besides, no scientific or credible evidence has been observed so far. This method needs considerable research to establish its existence.

Astrology also tries to give a picture of future events. This applied science originated in India during Vedic period and is a part of Vedic literature. It is based on the premise that all activities in one's life are predestined (Prarabdha) and are indicated by the position of planets in the sky because every thing in Nature moves according to laws, all

movements are interrelated and also that stars let out cosmic energy which shapes human life. Astrologers claim 50-100 percent accuracy in predictions. It is a subject which cannot be scoffed at as the whole world believes in it. In astrological predictions, which precede the event, future events are given without any link with the past lives.

In Indian astrology, Rahu and Ketu, two imaginary planets, have been introduced. These are Karmic planets and denote events which are likely to take place on the principle of inevitability of undergoing effect of Prarabdha Karma. The case of Rajiv Gandhi is one such obvious and well known case. He was a pilot, his wife was a foreigner and he never even dreamt of entering politics. Such a person suddenly became Prime Minister of India because his mother and politician brother met with accidental deaths. This is confirmed from his birth chart and also that of all related persons. It appears that major changes in life, which are generally, due to Karmia-Phala can be forecast. However, this needs scientific cross- check.

One more question that arises in mind is, is there a simple method to know when Karma-Phala matures. Prarabdha Karma lies within the body in a dormant state. When its time of maturity comes, it suddenly becomes active, breaks the shell like a sprouting seed and comes out in the open and exerts its pressure or force on the intellect. This force' exerted by Karma-Phala can be called Karmic force. This force acts along with that of is the central force, Mind tries to waver it this way or that way, which either causes delay or variations in actions. The Ego force colours the Intellect force differently from the natural position and persuades people to take different & stronger decisions. The Intellect is also influenced by the Karmia Force which gets very strong from time to time and makes a person to act very strongly and in a way completely foreign to his nature.

To quote instances, Sita was a very sober and pious lady, who was very affectionate towards Laxman and was always praising him for his good nature and service. When Maareecha, in the form of a stag, shrieked out 'Hey Laxman and Hey Sita', the latter asked Laxman to go in search of Rama. Knowing very well that Rama is invincible and danger is lurking in that enemy infested forest, Laxman tried his best to convince her that he should not go. But the Karmic Force was acting so

strongly on Sita's mind that she told Laxman 'You want that Rama should die., so that you can enjoy me'? Then Laxman had no option but to leave! That was the effect of Karmic Force.

Pareekshita was a sober and dharma conscious king. But when a Rishi, who was sitting in deep: meditation, did not answer his call, he put a dead serpant on his neck-what a' silly action! This spontaneous evil act was due to Karmic- Force. :

Ravana, a pious, judicious but egoistic person, did not abstain from kidnapping Sita despite his trusted minister Maareecha's plea. Later he did not heed to the advice of his trusted brother Kumbhakarna, beloved wife Mandodari, Ministers and Vibheeshana, to release Sita from captivity. It was because of Karmic Forces.

Many individuals at times are seen to act vehemently and in a way strange to their normal behavior. This is due to action of Karmic Force on intellect. In day to day talk also, when a person commits a silly but far-reaching mistake, it is said 'Mati maari gayee thi kya'? (Had your intellect been destroyed?] In Greek language they say when God wants to destroy a person first he makes him mad. These are the times one has to stop and take a relook at himself/hereself.

Thus it appears that sudden and sporadic decisions and actions uncommon to established nature of a person are on account of Karmic Force on intellect. The Indian philosophy and all spiritual masters advise people to gain control on intellect which may perhaps avoid or minimise effects of Karmic accidents in life.

The discussion on rebirth clearly indicates that the persons who are in a close group in this life, may not have been connected with one another in the previous life. So, Karma-Phala is individual in all respects. Appearance of its link with other individuals for its origin is a mistaken belief. In some cases the persons may appear connected but it is coincidental. In Gandhi family Rajeev, Indira and Sanjay all got results of their own previous karmas. It was coincidental that they belonged to one family in this life.

In case of Mahatma Gandhi he had to die a Martyr's death. Nathuram had to die on account of a crime. The two were absolutely, unconnected but came together on account of Pakistan a third &

distant party, to create one event, which gave two souls what they were due to get.

After Gandhis death, riots broke out in Southern Maharashtra, which was in no way connected to that event. Thus one has to face phalas of his karma in past life by himself at an appropriate time.

It is not that all Karma phalas give only bad results. Dharma pravartak Basaveshwar, Great devotees Goswami Tulsidas and Purundardas and Maharshi Aurobindo changed their mind set from mundane life to spiritual life suddenly. It is because of their Karma-Phalas or Prarabdha.

Now arises the question, can a person at least change the intensity of Karma Phalas scheduled to be faced in this life? A doubt also arises as to how a person, who is undergoing Prarabdha (scheduled Karma-Phalas) in this life can modify the course of that current? The body consists of three Gunas or qualities viz. Satwa- Rajas - Tamas in different proportion and that influences that intellect's direction normally. If their proportion can be changed by self effort and more towards Satwik then the future karmas will be Satwik and naturally its phalas too. How can intellect which is also under the influence of Prarabdha Karma, a strong force, be influenced? This can be done by one more force in the body i.e. self will, which is generated in the body and is independent of Karmic Force. The prepresence of Self Will is accepted by western philosophers also. This Self-Will arises from the stirring of the soul, which is bound to the body, to get free from it and reach God or super consciousness. This Self Will is naturally pure, upward oriented and independent of Karmic Force. When self will and a strong Karmic Force join together, great personalities are formed. These persons may be saviours of mankind like Buddha or destroyers like Adolf Hitler.

So, if a person listens to his Self-Will and follows it with conviction, he can make his life better. That is why the Indian philosophy and others too advise people to have a firm mind and tread the right path, think good and do good all the time so that negative Karmic Force can be minimized, if not eliminated. Maharshi-Parashar the founder of Indian astrology, as practiced at present, states that it

can-be avoided or partly mitigated by pious life, repeating name of God (Japa) and donations to the worthy (Daan). Doyen of present day Indian Astrology, K. N. Rao, retired senior officer of Accounts department, claims that he has seen hundreds of cases where the remedies were effective. Mythologically in the story of Satyavaan and Savitri, the latter knew the date of death of her husband prior to the marriage. But by her piousness and prayer, she could get her husband not only revived but also got long life. As all future events are influenced by previous and present karmas and their phalas these claims are worth attention.

Is it possible to get rid of all the karmas of the past? The scriptures say that by realization of God it can be done. Yogis i.e persons who do not perform any evil act or speak ill or even think of bad things and are always engaged in meditation, remembering God, and work without self-interest, all of their previous karmas (Sanchit or stored) are washed away on their realization of God. Besides, Karma-phalas of actions subsequent to the realization of God do not cling to them. However, the Prarabdha karmas, i.e which are scheduled to be experienced in the present life have, got to be Undergone. Then one becomes Jeevan Mukta or free from rebirth.

Great saints Ramakrishna Paramahansa and Raman Maharshi underwent the pain and suffering of cancer smilingly because their aim was to get rid of all karmas and become Jeevan Mukta or free from rebirth.

To sum up, Karma-Phala follows the individual soul, and gives its phala whenever and wherever the occasion is opportune. It's strong presence can be approximately known by a person's behaviour. While stored karma-phalas can be got rid of and future ones can be avoided by God realization, the effect of ones in present life (Prarabdha) can be softened by utilising Self-Will and adopting pious behavior.

Thus the Hindu theory of Karma & Karma Phala gives complete answer to all the anomalies observed in life from its start till end.

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**Om-tat-sat**

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**ATTENTION READERS**

**Special Issue of Pathway To God - on The Saint of Umadi :**

On the eve of Death Centenary of Sadguru Bhausaheb Maharaj of Umadi, falling on 29* January, 2014, A.C.P.R. (Gurudeo Mandir) Hindwadi, Belgaum resolved to bring Special Issue relating to life of Sadguru Bhausaheb Maharaj of Umadi.

You are requested to send article/s, experience/s, memories relating to Sadguru Bhausaheb Maharaj of Umadi,in brief, clearly written /computerized in duly stamped envelope for publication in the Special Issue addressing to : The Manager, Academy of Comparative Philosophy & Religion (Gurudeo Mandir) Hindwadi - Belgaum, as early as possible.

On receipt of such articles at the office of A.C.P.R. Belgaum, on scrutiny, if they are found worth to be published in the Special Issue, same shall be published.

# Religion Per Se

In some form or other religion is and has been a fundamental component of extremely complex human experience and cuts into every other components of experience. Historically religion exhibits four features, namely, ritual, emotion, belief and truth. In the earlier stage ritual and emotion were predominant and such religions were called primitive or social religions. Such religions are authoritarian, provincial and merely pragmatic in their outlook. Here community in the unit, not the individual is the unit of religion. The horizon of its concern is the safety and cohesion of only one social group. Its concept of rightness is the notion of preservation. It is not interested in the quest for truth and values of universal scope and application. Gods are invoked for the benefit of a particular society or community. It ignores intrinsic truth and value. It is willing to pay any price to maintain the community's existence. There is no disinterested worship. It is satisfied with the techniques of the current expediency. Later when critical thinking and reason came to play in religion; such religions were called advanced or rational religions. But in the West the term religion is taken to mean having one founder or prophet, one book, one ecclesiastical organization. This religion claimed monopoly of truth exclusively to itself. It believed that those who follow and accept the founder and the book were assured of heaven and non-believes were condemned to the fires of hell. Non-believes must be converted or killed. Such religions are called creedal religions or no religions at all. As Site Ram Goel puts it, these Semitic "creeds stand for self-stupification, self-righteousness and self-aggrandizement ... It is a sin to regard them as religion in any sense of the term, ana to extend Samahhava towards their exclusive and intolerantdogmas." {Defense of the Hindu Society, Voice of India, New Delhi, P.21). It is a pity that a mindset drilled in closed creeds finds spiritual freedom to be a chaos since it does not fit into the rigidities of its mental moulds to which Semitism is wedded An American writer, Gore Vadal says, "Now the root of the matter, the great unmentionable evil at the centre of our culture is monotheism. From a barbaric bronze age text known as Old

Testament, three anti-human religions have evolved - Judaism, Christianity and Islam." (American Values, Opposing Viewpoints, p.220).

There are many religions in India and the world at large. Each religion claims to have discovered the ultimate truth. These pluralities of claims to truth are diverse and very often conflicting, leading to violence, hatred and world domination. In India self-appointed Hindu baiting secularists denounce or look at their own religion with contempt. As David Frawley says, "There is probably no other country in the world where it has become a national passtime among its educated class to denigrate its own cultures and history only by reclaiming its own cultural mentality and spirituality can the country really go forward... If a nation does not face its true history, it has no future and its present remains confused." (Hinduism and the Clash of Civilization, p.34, 159. Voice of India, New Delhi, 2001)

These pseudo intellectuals to practice vote-bank politics and to show that they are tolerant say that all religions are equal, the same, and true leading to a common destiny. But the many beliefs and practices of different religious traditions show that there are disagreements, hatred, war and even genocide. In view of this acceptance of "all religions as the same, equal and true" is untenable. It is a dogmatic assertion and has become one of the most harmful misconceptions in India. It has lead to a collective state of self-revulsion, confusion and shame in the minds of many a youth in India. A horrible consequence of it is that, what does it matter, one may argue, if we have followed this and highly flawed dogma "all religions are the same, equal and true" and convert to or follow any other religion than that of Mama-Dada. For this much of the blame is to be placed at the feet of today's ill-equipped teachers, leaders, the supposed guardians of authentic Dharma teachings. Conflicts arise when different principles like "live and let live" and "live and let die" are the principles of different religions.

"The Conflict of religions arises because each one claims the exclusive truths and demands a complete adherence to it by the method of dogma, ritual, ceremony, and prescribed acts. The solution

would be first to recognize that the truth of religion is in the spiritual experiences of which it is an outer formulation. To transcend therefore, the outer form, and insist on the spiritual experiences and in addition, to recognize that there can be infinite and valid varieties of spiritual experiences, is the important step in the solution. It is not by insisting on religion that India and the World can be reconstructed. The new world will transcend religions and will insist on the purity of spiritual experiences."

"Instead of taking religions in their outward forms, which are precisely dogmas and intellectual conceptions, if we take them in their spirit, in the principle they represent, there is no difficulty in unifying them. They are simply different aspects of human progress which complete each other perfectly well and should be united with many others yet to form a more total and more complete progress, a more integral approach to the divine." (p-92)

"India's attempt in her religion was to some extent directed to their inner perception; it is at present lost but we must now place forward this perception clearly and radically, not revive religion or religious spirits, but present the ideal of spiritual perfection, which consists of an integral realization of the spirit and its full manifestation in physical life." (R.N.P Singh, Riots and Wrongs. Pub: Carried, A Unit of Samarth Trust, Post Box No.7312, Srinivasapuri, New Delhi-11065, 2012, pp.92,93)

Dr. David Frawley says, "We are all human beings with the same basic urges and inclinations. So why have any religious identity at all? The age of religions is over and we should be entering an age of spiritual search without boundaries." {How I Became a Hindu, p. 16, Voice of India, New Delhi, 2000)

In the modern world of today, in spite of incredible advancement of technological comforts we see so much unrest and economic, social, individual character crises all around. There is so much hatred and terrorism in the world, so that mankind is on the verge of disaster due to cut-throat competition and due to the impulse and to dominate the whole world there is more and more stress, anxiety, frustration and what not, which have taken a toll in terms of hypertension, heart

attack, and such other fatal diseases. As Albert Schweitzer says, "Without ... a general spiritual experience there is no possibility of holding our world back from the ruin and disintegration towards which it is being hastened. It is out duty then, to rouse ourselves to fresh reflection about the world and life." {Decay and Restoration of Civilization, London: Unwin Books, 1961. p.9). All those who were concerned with the well being of humanity in the long run were compelled to recognize spirituality as a genuine solution to all the ills of individuals and society. But the spiritual forces in the world are becoming anemic and even relegated to the limbo of neglect. At a time when all the elevating forces of thought, feeling, will and the driving forces of spiritual culture are virtually discarded by the ruling classes and the intellectuals, it is worthwhile to see the relevance of spiritual forces as the prime movers of human action. It is unfortunate that in India every mindset is swept off by the fear of being left behind in the rat race. Yet an uncertainty of unsettled drifting life in the modern world drives most people to spirituality. But true spirituality or real religion cannot be commercialized. Religious consciousness and spiritual consciousness are not discriminated in the embryonic stage. It is only when religious consciousness grows more and more intensely that it will be called spiritual consciousness without the externals of religious rituals. It will now be called religion per se in so far as it becomes a free and open spiritual enterprise encouraging and focusing on self-realization. It is also called true or genuine religion. As Dr. Frawley says, "This spirituality is more intimate, more interior and less capable of being transmitted in an outer, mechanical or mass produced way than other aspects of culture (How I Became a Hindu, p-18, New Delhi. Voice of India, 2000)

Thus religion per se is art and theory of the internal life of man. In his book Religion in the Making, A. N. Whitehead defines religion per se as follows: "Religion is the art and theory of the internal life of man, so far as it depends on the man himself and on what is permanent in the nature of things."(p.16). Here, is the essential primacy of individual if religion per se is properly understood. The individual's spirit in its solitariness asks, "What in the way of value is the attainment of life."(Ibid, p.60 ). In this sense religion is what the individual does in his

solitariness. What the individual does in his solitariness is, "the awful ultimate fact, which is the human being; consciously alone with itself for its own sake." (Ibid, p. 16). Thus solitariness constitutes the heart of religious importance. This does not mean that the individual is cutoff from the world from which his existence springs. In accordance with the general character of existence for itself primarily, and secondarily for others and the whole, Whitehead points out that value attainment of life cannot be for the individual alone and " it can fine no such value till it has merged its individual claim with that of the objective universe. Religion is world loyalty." (Ibid, p. 60). This is so in virtue of the fact that everything exists in its relatedness and the relatedness is one of value as well as of fact. This value is the intuition of holiness, the intuition of sacred which is at the foundation of all religion. This is so in virtue of the fact that our experiences have a dimension of the worth beyond oneself.

This is in accordance with the principle that all existence is first for oneself then for others and the whole. True religion or spirituality in the depths of its reach claims to know the highest intensity of relation between the finite soul and infinity of God, call it by what name you like or no name at all. Unless we have abandoned ourselves to the doctrine of sense-experience as the sole avenue of communication with the ultimate reality it is impossible to rule out the evidential force of this spiritual religions/religion per se. It emphasizes the sense of sanctity, dignity, sacredness and holiness of life. It is an ever-deepening and widening experience of self-perfection. Spiritual experience is ever-transcending itself. It is of the highest worth living is the presence of the ideal. Human existence is empty and devoid of all significance unless spirituality raises it to the heights of the life's spirit. Though spirituality means many things to many peoples the effort of this paper is to understand religion per se, also called genuine spirituality. Its characteristic is inwardness personally realized in higher intensities. In the most general sense, devoid of non-essential aspects of religion, it means any capacity, any aspiration and any action that serves to lift man above the natural and enables to seek the beet that is within him and to emulate the best in the universe, namely God, is clearly spiritual.

It means transcending worldliness of selfish life. It stands for higher experience where there is no unrest, no travel, no shipwreck and no more sea. Religion per se utters no dogma, no command, only an appeal. It calls to our spirits. It helps the development of soul-force. It raises man to an unparalleled quietness of higher orders of harmonious experience called peace. True religion opens the doors of mind and heart to the higher possibilities of man's nature to be realized in this world. It is not a rigid order but an organic development like a plant. Religion per se transcends any race, religion, caste, language and nation. It is open to the entire humanity, driven by the impulse towards the best.

Even so this religious experience, in the case of the most general humanity, is not a smooth sailing spiritual adventure. It is a mountainous path, misty and unmapped. There are many obstacles and forces which hijack the aspirant away from his chosen ideal goal of self-realization. The aspirant has to become aware of his internal and external enemies hiding in the secret places of his heart and mind, he has to spy out the mechinations of these temptations way-laying him, being consciously alert and guarded. It is in the unguarded moments that the aspirant slips into pitfalls of his animal nature. So is the caseof most people, cleansing the inward parts of the soul is the first task in his spiritual adventure to rise higher rather than sink lower.

In Indian spirituality it is called the struggle and war between forces of darkness and the forces of light or Devasurayuddha. This struggling adventure of the spirit involves looking into oneself keeping a constant vigil as to the fickle nature of the mind. Only the aspirant knows the hardships that he has to undergo in his personal experience. However much we may describe this struggle its vividness cannot be brought out as in living experience. Beset by the dangers in this path the aspirant instinctively turns for help from powers other and greater than himself, namely God and the godly. In the thick of his struggle he even thinks forsaken by God. This separation from God is his Viraha experience made intenser and intenser. The longing for God experience requires to be enlightened by self-knowledge, God knowledge to be acquired from the records of seers and saints who

have passed through this arduous spiritual struggle. Thus enlightened, he goes ahead experimenting in his own experience and raising higher and higher until he rises into the experience of God-union or Samarasa experience.

This is how religion per se can be fulfilled as a blissful experience.

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**"Universality of Mystical Experience"**

The cumulative experience of the mystics of East and the West would prove that there is a certain amount of universality in their mystical experience. They have the same teaching about the name of God, the fire of Devotion, the nature of self - realisation and so forth, and it is due only to an over winning superciliousness that certain people might regard the mystics of one country or religion, as different from or superior to the mystics of other lands or faiths. If all men are equal before God, and if men have got the God face to face, then there is no meaning, saying that there is a difference between the quality of God realisation in some, as contrasted with the quality of God realisation in others. It is true that there may be physical, mental and temperamental differences, but there is no difference in the quality of their mystical intuitive realisation".

**Gurudev Ranade**

# Prayer to Datta

Prayer to Datta is a short composition of Vasudevananda Sarasvati popularly known as Tembe Swami who was an earnest devotee of the Godhead Datta or Dattatreya. This prayer consists of six verses, in Sanskrit language, the last of which mentions the fruit / result of reciting it with pure and restrained mind. Giving a few epithets of Datta, Tembe Swami requests for many things which Datta should give him. The things asked for are mainly worldly things like removal of diseases, mental afflictions, sins, disasters etc. which usually take place in this empirical life . Of course there is a supplication for giving release i.e. redemption from the worldly life.

First five stanzas contain the wordjfigures of speech (shabdalankara) namely Yamaka and Anuprasa. The fourth lines of first five verses is like Dhruva-pada (recurring line). In this prayer there are three words that are remarkable and are elucidated in the explanation.

Now follows the Sanskrit text of this prayer with translation and explanatory notes wherever necessary.

श्रीपाद श्रीवल्लभ त्वं सदैव

श्रीदत्तास्मान् पाहि देवाधिदेव ।

भावग्राह्य-क्लेशहारिन् सुकीर्ते

घोरात् कष्टादुद्धरास्मान् नमस्ते ।।।।।

O Sripada, Srivallabha, Datta, O overlord of Gods, you (please) always protect us. O you who are fit to be apprehended by devotion, O remover of troubles / pains, uplift / save us from terrible troubles. Let there be salutation to you.

Shripada and Srivallabha are special epithets of Datta. As supreme god, Datta is the overlord of gods, God of gods. He is the remover of the troubles / afflictions of his devotees. Datta is very famous as supreme and compassimate god. He can be realized with devotion.

Datta is prayed to protect his devotees from enemies, opposite forces, difficulties, etc. Further he is prayed to uplift his devotees from

Kasta. Here Kasta does not mean mere physical trouble, but it means sorrow, pain, trouble, difficulty and mainly the pain of worldly life (prapanca).

The Girvana-laghu Kosa gives "pravasa" (travel) as a meaning of the word "Kasta". If that meaning is accepted, it will then here mean :- journey in the form of the cycle of births and rebirths. Due to good and bad actions, a man roams in the cycle of birth and death (samsara). Hence Datta is expected to uplift / save his devotees from the cycle of birth and death, by giving the devotees emancipation from worldly life.

त्वं नो माता त्वं पितास्राऽधिपस्त्वं

त्राता योगक्षेम-कृत् सद्गुरुतम् ।

त्वं सर्वस्वं नोऽप्रभो विश्वमूर्ते

घोरात् कष्टादुद्धरास्मान् नमस्ते ।।2।।

(O Datta), you are mother and father, and relative and you are (our) lord / over ruler. You are the savior / protector. You are giver of yoga and ksema, and you are (our) good preceptor. O you who are overlord (prabhu) and of the form of the world and are (our) all-in-all (sarvasva), Uplift us from terrific calamities. Let there be obeisance to you.

Mother and father take care of their child. Datta does the same. Hence he is the mother and father. Relatives work for the good of a person. Datta does the same. Hence he is relative of his devotees. Yoga means acquisition of unearned things and ksema is their protection / preservation. Datta does these two things in case of his devotees. Sadguru is one who leads his disciples to Brahman which is sat i.e. always existent, existing in three times - past, present and future.

The compond 'aprabhu' is to be taken in two senses :- (l) There is no lord (of us) other than you. (2) For whom there is no other lord. Datta is all pervasive ; he pervades the universe as its inner controller; hence universe / world is his form.

पापं तापं व्याधिमधिंच दैन्यं

भीतिं क्लेशं त्वं हराशु त्वदन्यम् ।

त्रातारं नो वीक्ष ईशास्तजूर्ते ।

घोरात कष्टादुद्धरास्मान् नमस्ते ।।3।

(O Datta), quickly remove (our, your devotees') sin, trouble, physical disease, mental affliction, fear and torments. I do not see any protector other than you. O Lord, (you) who are tree from fever / trouble, Uplift us You.

The word 'tapa' can be taken in the sense of the triple trouble namely adhi-daivika, adhibhautika, and adhyatmika e.g. excessive heat and rain, fall of lightning, troubles from serpents, thieves, enemies, and bodily diseases and mental afflictions.

Jurti is fear or trouble. In case of Datta there is no fear, or trouble, as in case of human beings. So the word 'astajurti' means, one in whose case there is no fear or trouble.

नान्यस्त्राता नापि दाता च भर्ता

त्वत्तो देव त्वं शरश्योऽकहर्ता,

कुवत्रिवानुग्रहं पूर्णराते

घोरात् कष्टादुद्धरास्मान् नमस्ते ।।4।।

O God, there is no protector / saviour, giver / donor and care-taker other than you. You are remover of sorrow and fit to be resorted to. O son of Atri whose gift is full / complete, make favour (to us). Uplift you.

'Bharta' is care-taker, guardian or sustainer. The word 'k' means pleasure; 'aka' means absence of pleasure i.e. pain, sorrow. Atreya means son of Atri. Datta was the son of the sage Atri. "Rati" is gift, donation. Gifts given by Datta are full, complete, hence satisfactory.

धर्मे प्रीतिं सन्मतिं देव भक्तिं

सत्संगाप्तिं देहि भुक्तिं च मुक्तिम् ।

भावासक्तिं चाखिलानंदमर्ते

घोरात् कष्टादुद्धरास्मान् नमस्ते ।।5।।

( O Datta you ) whose form is total / entire bliss, (please) bestow (on us) liking in respect of religion, good tendency of the intellect / mind, devotion to God, company of good / saintly people, (worldly) enjoyment, salvation, and attachment to good tendency. Uplift..... You.

Here, the word 'dharma' stands for religion or one's own duty. Company of good / saintly people is considered to be very important on the path to salvation. Bhukti is enjoyment of worldly things.

श्लोकपंचकमेतद् यो लोक मंगल वर्धनम् ।

प्रपठेन्नियतो भक्त्या स श्रीदत्तप्रियो भवेत् ।।6।।

He who with self-restraint / purity / rule or regulation will recite with devotion this group of five verses which increases the good / auspiciousness of people will be dear to glorious Datta.

This concluding stanza mentions the fruit of recitation of this prayer in five verses.

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**Goal of Human Life**

Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man. The old order has changed and a new one has taken its place. Nevertheless, the goal of human life as well as the means for its attainment have remained the same. Unquestionably, the search after God remains the highest problem even today, and a philosophical justification of our spiritual life is a necessary today as it was hundreds of years ago.

**Gurudev Ranade**

# Praise of Sankara

Vasudevananda Sarasvati popularly known as Tembe Svami belonged to the school of Dattatreya. He is considered to be an incarnation of the First great Sahkaracarya, the champion of Monism. Tembe Svami was born in Sake 1776, at Managav, a village in Savantawadi Samsthana, a part of Konkana, Maharashtra State. He was brilliant from his very childhood. It is to be noted that since his childhood, Tembe Svami was guided, goaded and directed by the God Dattatreya. He had travelled all over Bharata. After the death of his wife he accepted asceticism (sannyasa). He was a scholar of Sanskrit language and had composed some works like Dattapurana in Sanskrit and many works in Marathi, his mother-tongue. He departed from this world in Sake 1836.

He was merged in spiritualism. Like Sahkaracarya he was a Monist. Yet being a devotee he composed in Sanskrit language many panegyrics of Gods like Sankara, Krisna and others. In order to introduce to English knowing readers, I have presented here a small praise of the great god Sankara rendered in English.

## Praise of Sankara

( Sahkara-Strotram )

नमस्तुभ्यं भगवते शंकराय महात्मने ।

जगदुत्पत्ति-विनाशानां हेतवे मोक्षहेतवे ।।१।।

Salutation to you, (O Sankara) who are the possessor of six excellences, bestower of bliss, of great mind, the cause of creation and destruction of the world, and the cause of salvation (1).

सर्व देवाधिदेवाय पार्वती-पतये नमः ।

ऋषि-योगि-मुनींद्राणां त्वमेव परमा गतिः ।।२।।

Salutation to the husband of Parwati and the overlord of all gods. You are, (O Sankara), the highest resort in case of sages, practitioners of yoga and lords of munis (observing vow of silences (2).

ब्रह्मांड-गोलके देव दयालूनां त्वमग्रणी:।

अत एवोल्बणं पीतं त्वया हालाहलं विषम् ।।३।।

O god, you are, in this circle of cosmos, the chief of the compassionate (people). Hence the ferocious poison (called) Halahala was drunk by you (3).

गंगाधर महादेव चंद्रालंकृत-मस्तक ।

परमेश्वर मां पाहि भयं वारय वारय ।।४।।

O bearer of (the river) Ganga, O great god, O god whose head is ornamated by the moon, O Supreme Lord, (please) protect me, and ward off (my) fear (4).

श्सर्व-पापं प्रशमय सर्वतापं निवारय।

दु:खं हर हराशेषं मृत्युं विद्रावय द्रुतम् ।।५।।

Destroy, (O Sankara) off all (my) sins ward off (my troubles / harassments, remove (my) entire grief and make death quickly run away (from) me. (5)

स्तुतिं कर्तुं न मे शक्तिस्तव वाग्गत्यगोचर ।

देहि सत्संगतिं भक्तिं निश्चलां त्वयि शंकर ।।६।।

O you who are beyond the scope / range of speech, I have no power to prise you. O Sankara, give (me) the company of good saintly people, and steadfast / firm / stable deotion to you (6).

सर्वारिष्टं परिहर सर्व शत्रून् विनाशय ।

दारिद्र्यं हर सर्वेश सर्वान् कामान् प्रपूरय ।।७।।

O lord of all, remove (my) calamities, destroy all (my) enemies, remove (my) poverty, and fulfil all (my) desires (7).

मुखे नाम दृशो रूपं हृदये त्वत्पदांबुजम् ।

ममास्तु ते नम: सांब प्रसन्नो भव सर्वदा ।।८।।

O Samba, let there be (your) name in (my) mouth, (your) form in (my) eyes, and your lotuslike feet in (my) heart. Let there be (my) obeissance to you. Be always, pleased (with me) (8).

त्वदर्चन-विधिं जाने न भक्तिस्त्वयि मे हृदि ।

अथाप्य नुग्रहेणेश केवलं दययोद्धर ।।९।।

do not know the method of worshipping you. There is not in my heart devotion towards you. Still, O Lord, lift (me from oceanlike Samsara), only with your favour and compassion.

**Notes**

1. Bhagavat is the God who possesses six excellences. Sankara means one who bestows bliss (sm Karoti iti Sankarah).
2. Parvati is the daughter of the divine Himalaya mountain and the beloved wife of Sankara. Muni is one who observes the vow of silence.
3. Halahala is the name given to the poison that issued out from the ocean which was churned by gods and demons in order to procure Nectar (amrta). It was so formidably terrific that it started to burn the world as soon as it was carried out of the ocean. In order to save the world from the effects of that poison, Sankara drank it.
4. Sankara bears on his matted hair the divine river Ganga falling down from the heaven, due to the prayer of Bhagiratha. In order to pacify the burning sensation due to Halahala poison, Sankara held on his forhead the cool crescent of Moon.
5. Sankara can dispel off the death, as in case of Markandeya; as he is the lord of Death.
6. Sankara is beyond the range / scope of speech (and other sense organs).
7. Sankara is the lord of all beings and universe.
8. Samba is a name of Sankara which means Sankara with Uma, the wife of Sankara. The word is thus formed
   "अम्बया सहित :- सह अंबा - स अंबा - सांब."

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# Stotra for Maruti

Vasudevananda Sarasvati was an ascetic and a great devotee of the god Dattatreya. He was well-versed in the Sanskrit language and he composed in verses many panegyrics of gods other than Dattatreya. Here is given the Stotra of the God Maruti translated in English, with some explanatory notes. The peculiarity of this Stotra is that it contains a mantra of Maruti; hence it is called Mantra-garbha Stotra i.e. a Stotra containing a mantra. This Stotra with English Translation and notes is given below.

ओम् नमो वायु-पुत्राय भीम-रुपाय धीमते।

नमस्ते राम-दूताय काम-रुपाय श्रीमते ।।१।।

Om. Salutation to Maruti the son of the Wind (-god), of terrific form and possessed of intelligence. Obeissance to Maruti who was the messenger (or ambassador) of Rama, who assumed various forms at his own will, and who possessed glory / excellence (1).

मोह शोक-विनाशाय सीता-शोक-विनाशिने ।

भग्नाशोकवनायास्तु दग्ध लंकाय वाग्मिने ।।2।।

(Let there be salutation to Maruti ) who destroys delusion and grief (of his devotees), who removed the sorrow of Sita, who ruined the Asoka garden (in the city of Lanka), who burnt down to ashes Lanka (the capital city of Ravana), and who was master of speech or good orator (2).

गति-निर्जित वाताय लक्ष्मण-प्राणदाय च ।

वनौकसां वरिष्ठाय वशिने वनवासिने ।।३।।

(Salutation to Maruti ) who defeated the wind, by means of his speed, who gave life to Laksmana, who was the best among the forest-dwelling (beings), who was self-controlled, and who dwelt in a forest (3).

तत्त्वज्ञान -सुधा सिंधु-निमग्नाय महीयसे ।

आंजनेयाय शूराय सुग्रीव-सचिवाय ते ।।४।।

(O Maruti, salutation ) to you who was sunk (i.e. expert) in the nectar-ocean in the form of knowledge of ultimate reality, who was

great / prominent, who was the son of Anjani, who was brave, and who was a minister of Sugriva (the king of monkeys) (4).

जन्म-मृत्यु-भयघ्नाय सर्व-क्लेश-हराय च ।

नेदिष्ठाय प्रेत-भूत-पिशाच-भय-हारिणे ।।५।।

(Salutation to Maruti ) who destroys the fear of birth and death (i.e.rebirth), who removes all types of afflictions, who is nearmost (to his devotees), and who dispels away the fear from the dead, ghosts and goblins(5).

यातना-नाशनायास्तु नमो मर्कट-रुपिणे ।

यक्ष-राक्षस-शार्दुल-सर्प वृश्चिक भी हृते ।।६।।

Let there be salutation (to Maruti) who destroys torments or severe pains (of his devotees), who is in the form of monkey, and who removes away the fear from yaksas, demons, tigers, snakes and scorpions (6).

महाबलाय वीराय चिरंजीविन उद्धृते।

हारिणे वज्र-देहाय चोल्लंधित-महाब्धये ।।७।।

(Salutation to Maruti ) who possesses great strength, who is a hero or a brave being, who is living a permanent life, who is the uppermost (or who lifts up his devotees), who is attractive (or who wears a garland), whose body is like Vajra (thunder-bolt), and who had crossed the great ocean (7).

बलिनामग्रगण्याय नमो नः पाहि मारुते ।

लाभदोऽसि त्वमेवाशु हनुमन् राक्षसांतक ।।८।।

(Salutation to Maruti ) who is considered to be the best or foremost among strong people. O Maruti, protect us (your devotees). O Hanuman, the destroyer of demons, you alone are the quick giver of benefits (to your delvotees) (8).

यशो जयंत मे देहि शत्रून्नाशय नाशय ।

स्वाश्रितानामभयदं य एवं स्तौति मारुतिम् ।

हानः कृतो भवेत्तस्य सर्वत्र विजयी भवेत् ।।९।।

(O Maruti ) give me fame and victory. Kill / destroy (my) enemies. Wherfrom can there be loss to him who thus praises Maruti who

bestows absence of fear to those who resort to him; he will be victorious everywhere (9).

**Notes**

1. Maruti is said to be the son of the Wind god as he carried and gave to Anjani the milk-product that has sprung in the sacrifice for son performed by Dasaratha. Maruti then was born from Anjani. Maruti is considered to be a messenger of Rama as he was approaching Sita in Lanka. Moreover, Maruti is said to possess the capacity to assume various forms as per his wish.
2. Going to Lanka and conveying Rama's news to Sita in Lanka, Maruti removed the sorrow of Sita. At that time Maruti had violated the Asoka garden where Sita was placed, and burnt down whole Lanka.
3. Maruti's speed of travelling was more than that of the wind. Maruti is said to have defeated the wind in respect of speed. In war with Ravana and his army, Laksmana the brother of Rama was struck by some weapon / missile and he became as good as dead. Maruti then brought the Drona mountain and supplied the necessary medicinal herb due to which Laksmana regained life. Being a monkey Maruti was a forest-dweller and also best / foremost among the forest-dwellers.
4. Maruti was well-versed in philosophy or the knowledge of the ultimate reality. Here 'philosophy' is identified with ocean of nectar ! Maruti was the son of the female monkey named Anjani and served as a minister of Sugriva the king of monkeys.
5. As a god Maruti is nearmost to his devotees.
6. Maruti though a god was in the form of a monkey. Yaksas were semi-divine beings whose king was Kubera the god of Wealth. Raksasas were the demons that troubled men and other beings.
7. Hindu mythology speaks of seven people who live permanently. Maruti is one of them. Uddhrta means 'uppermost' as well as one who lifts or raises (beings) from the oceanlike empirical life. The word 'harin' means one who is attractive or one who wears a garland. Vajra is the thunderbolt the strongest and hardest weapon of god Indra. Maruti's strong body is compared to that

vajra. On the order of Sugriva, Maruti and others were searching for Sita. At that time Maruti had crossed the ocean and reached Lanka'.

8. In the war with Ravana and his army, Hanuman destroyed many demons.
9. Last two lines of this praise give the phalasruti of its recitation.

This praise of Maruti contains the mantra ओम् नमो भगवते आंजनेयाय महाबलय, स्वाहा, when the first letter of odd padas like first and third of the Anustubh metre in which this praise is composed.

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**A Mystic Philosopher**

When a philosopher talks about spiritual experience be is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world. A philosopher is one who comes naked from the realm of God into the world and endeavours to realise the nature of Ultimate reality for himself and to see whether this could not be spread out into society.

**Gurudev Ranade**

# Was Creation Created?

Perceptions of ancient seers and Swami Vivekanand

In Vedic literature, creation has been likened to yajnia-a cosmic sacrifice-which Purusha, the Supreme Being, performs of His own volition.

One may discover meaning in the mystical speculations of ancient sages about the origin of the world and life therein, and wonder at their revelations. The Purusha Sukta of the Rigveda (X.90,-1-16) describes the cosmos as the body of Purusha, who ejects the world out of himself. He is metaphorically presented as having thousands of heads, thousands of eyes and thousands of feet, and so on. (Rigveda, X.90.1) 'From that Cosmic Man, super-luminiscence is born and from super-luminiscence, again the creative factor is born. Expanding, He exceeds the earth backward and forward both? (Rigveda, X.90 .5) The factor of expansion of the universe, mentioned by a Vedic seer, some millennia ago, was validated in principle by Alexander Friedmann in 1922 and by US astronomer, Edwin Powell Hubble in 1929.

Purusha,called Prajapati in the Brahmanas, is Jiva, individual, or Paramatman, Supreme Soul, in the Upanishads, and soul, as opposed to matter, in Samkhya darshana of the celebrated sage Kapila, son of Kardama and Devahuti. Purusha and Prakriti are respectively static and dynamic principles of existence, which lead to creation.

In Hiranyagarbha-hymn of the Rigveda (X.121: I-10),the mighty creator is Hiranyagarbha (lit. golden egg), who is ' source of golden light', ' Lord of divineeffulgence', 'Lord of all created beings', 'the sole ruler of vibrant world', 'the protector and supporter of all creatures', and so on. Hiranyagarbha is sometime likened to 'fire-ball' of George Lemaitre's Big Bang theory (1927) - the fire-ball from which the world is said to have ensued.

Swami Vivekananda translated into English, Nasadiya Sukta-Hymn of Creation'- of the Rigveda, (X. 129:1-7) which speaks of the unitary nature of being and non-being : of ast-non-existent- and sat - existent - of death and immortality of darkness and void, of warmth and desire, of the primal seed of mind, and so on. The hymn, one of the

finest specimens of earliest mystical thought in human history, explains how existence was sifted from non-existence.

The Pratyabhijna school of Kashmir Shaivism ('doctrine of recognition') holds that the existence of the world is like reflection in a mirror. While Adi Shankaracarya regarded creation as maya, illusion, or at best, as vyavaharikasatta, an empirical reality, Ramanuja (1017-1137) and Madhvacarya (1197-1276) considered it real, Swami Vivekananda argued that the world is neither real nor unreal but the shadow of truth - it is like an 'ever moving ripple' on the ocean of cosmic consciousness. God and creation are 'two lines without end, without beginning and no parallel.' The Chhandogya Upanishad (VI. 8.4) regards Being as substratum of the universe: 'All these creatures, my dear, have their root in Being. They have Being as their abode, and Being as their support.'

Swami Vivekananda did not regard Charles Darwin as final authority on the subject of evolution. Darwin rejected the Special Creation theory on the basis of fossil records and studies in comparative anatomy and embryology. But his contention that 'present-day species have evolved from simpler ancestral types by the process of natural selection', is opposed to sage Patanjali's view that the transformation of one species into another, is affected by the 'in-filling of nature' {prakrityanpurant - Yoga Sutra - IV.2). Darwin's laws of the struggle for existence and of the survival of the fittest, are at work in the human and the animal worlds. But while an animal is led solely by instinct, man is guided by reason, and can improve upon his state of affairs. Giving a moral tilt to the argument Swami Vivekananda observed that 'the highest evolution of man is affected through sacrifice alone.'

Creation is not the work of an extra-terrestrial deity, but is self-manifesting and self-dissolving. Dissolution is as much a part of the eternal play (lila) of God as creation. The primeval matter required for creation was not provided by some invisible agency, but was already a part of prakriti, nature, which evolutes like the spider's web, as per the Samkhya philosophy explained by Swami Vivekananda. Nature, the causative force behind phenomena, comprises of three elements -

sattva, rajas and tamas - which remain in equilibrium till the time of creation, when they mix with one another to manifest in varied forms.

This manifestation undergoes certain stages, starting with mahat or buddhi-cosmic intelligence, out of which emerges consciousness. Out of consciousness are evolved manas - mind -, organs of senses-five of knowledge and five of action (panca-jnanendriyas and panca-karmendriyas), and five tanmatras (particles of sound, touch etc.). Out of these 'fine particles' come five gross elements (panca-mahabhuta). From Citta or mind stuff is generated the vital force prana, which, in its fivefold forms - prana, apana, vyana, udana and samana - along with their subsidiary aspects, governs an organism. All objects of creation thus emerge from 'permutation and combination' of cosmic elements, which differ as per their structure and role.

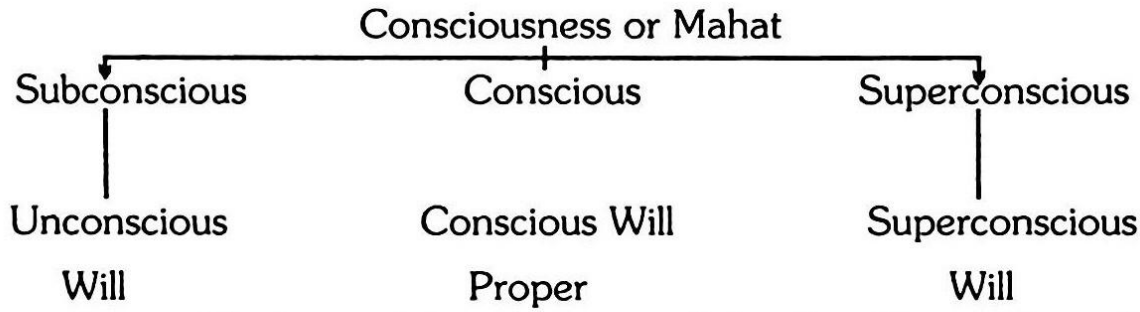
Christianity-cosmology postulates a beginning to the universe, which implies 'bringing into being' of something which was not there. The doctrine affirms that 'the world was created along with, not in time.' The mainstream Hindu view, however, is that creation was not created at any point of time, but is only a projection of the Infinite, as expressed in the Sanskrit word, srishti.

Basing his view of creation mainly on the Samkhya model, Swami Vivekananda argued at the World's Parliament of Religions on September 19 1893, that the Vedic theory of creation was in perfect consonance with the laws of science which affirm that the sum total of cosmic energy is the same in all. The question arose, if there was a time when nothing existed, where was all this manifested energy? 'Some say it was in a potential form in God. In that case, God is sometimes potential and sometime kinetic, which would make Him mutable. Everything mutable is a compound, and everything compound must undergo that change which is called destruction. So, God would die, which is absurd. Therefore, there never was a time when there was no creation.'

In another lecture delivered in San Francisco area, dated April 9,1900, Swami Vivekananda asked with sarcasm : 'Six thousand years ago God woke up from his dream and created the world (and) before that there was nothing? What was God doing then, taking a good nap'

He argued that everything has a cause, and there never was a time when nature did not exist, because the cause has always existed. But, for argument's sake, if one admitted that nothing existed at one time, the venture of creation would mean thrusting much more energy into the universe, which was impossible.

The One becomes many when it wills. Evolution is preceded by involution, and vice versa: the causal form evolves into subtle, subtle into gross, and the gross reverts to the causal, in cyclic movement, from manifestation (pragata-state) to dissolution (pralaya-state) to manifestation once again. The period of one manifestation of this universe, is known as kalpa - cycle or era. At the end of each kalpa, which is divided into 14 manvantra (epoch of a Manu), everything returns to the primal state, where it halts for some time, before throbbing the world of phenomena. Swami Vivekananda did not accept the Buddhist analysis of 'everything into will', a point picked up by Arthur Schopenhauer( 1788-1860) to explain his ideas. Consciousness lies at the substratum of will, which is in the mind, and when the mind perceives, it wills as reaction. To explain how the will (vansana or trishna), is preceded by the involution of mahat, he provided the following table in a letter to E.T.Sturdy(New York, 1895).




Swami Vivekananda's exposition of the Samkhya philosophy impressed Nicola Tesla(1856-1943),electrical engineer and inventor, who said that it was superior to all other accounts and explanations on the subject.

According to Swami Vivekananda, various forms of cosmic energy, such as matter, thought, force, etc., manifest Supreme Intelligence, which one may call, God. Those who speak of the discovery of 'God particle' today, are in the wrong. Reason being that there is no particle, element or form , whether seen or unseen,

discovered or yet to be discovered, which is not god. God is the building block, building and the one who stays in it. Body, mind, and soul are enveloped by energy-fields functioning in an orderly manner to continue the Lord's play in infinite time.

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The whole credit of visualising Visvarupa (universal form of God) goes to Yashoda and not to Krishna. Because Visvarupa is not something which is to be shown. It is eternally displayed. Whoever has 'eyes' can see it. God's form is not a tangible article to be banded over to another person. One has to achieve it by becoming a fit receptacle of God's Grace. The spiritual teacher provides ladder to reach the Godhead. The aspirant himself has to climb it rung by rung.

**Dr. R.D. Ranade**

**Book Review**

# Modern View at a Saint's Life and a model framework for studying a Saint's life

(Book - **Bhausaheb Maharaj Umdikar Ek Shodh Nibandh** by Dr. N. V. Kulkarni) A very thought provoking book for sadhakas and others who are engaged in normal family life and some kind of occupation to support their livelihood is recently available. The writing style like a research paper makes it a very interesting reading. The saint's life is not to be read like a novel or long story but needs to be studied to draw lessons for our own living style and developing ourselves in a much better way. The book shows the way how to study a saint's life from the modern point of view -management science, behavioral science and sociology etc. besides the most important thing : spiritual development of oneself.

Bhausheb Umdikar was the revered guru of Amburao Maharaj and Gurudev Ranade and many others. Gurudev Ranade once wrote to him why should not we call you as Atmadev. The book explores and explains the thinking behind this particular thought and brings out good lessons for everybody and especially for the sadhakas. The basis is all the characteristics as explained in Dasbodh by samarth Ramdas, and how those are depicted in the life of Bhausaheb Maharaj. These seven characteristics - (1) Soft language (2) to keep good relationship with all and not hurting anybody's feelings (3) Utmost Humility (4) Helping everybody and taking all the trouble and all efforts to help others (Paropkar), (5) Total absence of any desire (6) Total dedication to spirituality (7) Height of Peacefulness, forgiving nature. The writer has given examples from the life of Bhausaheb Maharaj in respect of all these saintly characteristics. Very good sketches drawn by Mrs. Madhuvanti Gajendragadkar add to the beauty and usefulness of the book. The titles under illustrations are also appropriate and highlight the events in the life of Maharaj.

How the human being attains Godhood by utmost efforts (Sadhana) is very well demonstrated in the life of Maharaj and further his desire and going out of the way to help all his disciples in their efforts for God-Realization is also depicted through number of examples from his life. Further the aspects of modern management techniques such as time management, daily life organisation, full utilization of time, overcoming all difficulties, meeting management, work allocation and getting things done from different people of varying capacities, use of Group work and Group dynamics etc. is worth noting even by modern management scientists.

Creating a special social group of devotees from all castes and creeds and spreading the influence of spiritual outlook, faith - how to realize God by acting as per the advise of Guru, belief in God, Realizing God as the highest goal and value in life, Avoiding any desire for others' money and others' women, etc. are worth noting from the life of Maharaj and the author has successfully brought out this in the book. He also shows with illustrations from his life how Maharaj loved his disciples to the extreme.

The preface written by Shri Suresh Gajendragadkar is also very useful addition in understanding importance of and highlighting the special characteristics of the life of Bhausaheb Maharaj.

The author, the artist, the publisher, the printer all deserve praise for bringing out such an excellent book.

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Tel.: 020-24250427

**Book Review**

# Swami Vivekananda Prophet of Patriotism

This small and handy book, a collection of articles, mostly on Swami Vivekananda and a few on Ramakrishna and sister Nivedita, is a very proper work to be published in the 150th commemoration year of Swami's Jayanti. The articles highlight the patriotism overflowing from the heart of Swami almost all through his life time. Without any desire for power of fame, with service to all the poor of the nation as his motto, not only did he do his best but also inspired many young men to take up this work as their life's motto. Any young man, who reads this book will definitely remodel his life to spare atleast sometime for the service of the poor of this nation.

I hope the book reaches all the young men of this country and a band of volunteers will arise to serve the nation by shaking off the thick slush of material greed .

**R.R. Vadavi**

Experience by the senses is only अनुभाव. When the human consciousness is blessed by flashes of spirituality, it is अनुभाव which assures the साधक about the experience of the spiritual world of reality. But such flashes are few and far between . As and when, अनुभाव settles down a permanent and foundational अनुभाव permeating one's whole being, it is अनुभूति

*Last cover page of The Glimpses of Shri Gurudev Ranade*

# An Exemplar of a true Indian Philosopher

When Dr. Ranade came to Nagpur to deliver the University Extension Lectures on the Bhagavad-gita sometime before 1930 (I do not remember the exact year)[1], I had the first opportunity of seeing and listening to him. I was then an undergraduate student in the Government College, then known as the Morris College. I had offered Sanskrit and Philosophy for my B.A. Examination and was particularly interested in philosophy. I do not think followed Dr. Ranade's lectures very closely but his personality and erudition impressed me. I still remember how my attention was particularly rivetted on Dr. Ranande's explanation of the verse[2] from the Gita : अदृष्ट पूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे। XL.45 Explaining this Dr. Ranade said that when a mystic has such a divine vision, he is beside himself with joy; but he is also overwhelmed with fear at the unprecedented sight. The confident tone in which Dr. Ranade spoke, smiling joyfully all the time, assured me that his explanation was backed by his own mystical experience at first hand. I could not help feeling that I was in the presence of a man who was not only an erudite scholar but also a man of spiritual illumination. I decided to join the Allahabad University for my post-graduate studies in Philosophy. During the academic sessions 1931-32 and 1932-33 I was a post-graduate student of philosophy under him. It was during these years that I came in very intimate contact with him, meeting him very frequently, sometimes almost every day.

Ranade was a teacher of teachers. He had his own method of finding out the abilities of students. To all students who joined the post-graduate classes in philosophy he asked to write philosophical essays of their own choice. On my joining I wrote an essay on the Mandukyopanisad under the caption "The Psychological Basis of Advaitism." Prof. Ranade was highly pleased when he read it. "What is your age?" he asked me. "Twentyone, Sir," I replied. "No" he said, "Your age is 42, for your essay evinces maturity of that age." He at once forwarded the essay with a note for publication in the Vedanta Kesari, Madras, where it was duly published. That was my first philosophical

publication.

Once I approached him for suggesting to me books on Modern Western Philosophy. He gave me a lengthy list of books, pointing out particular chapters in many of the books where specific topics were notably dealt with. I was simply astounded by the vastness and thoroughness of his learning. Ranade was global in his outlook. Though deeply rooted in Indian thought and culture, he was abreast of the latest currents of thought in Western Philosophy of his times. He always advocated a "correlated study of Eastern and Western Philosophies."

Philosophy with Ranade was not merly an intellectual pursuit, but also, as he often used to say, a way of life. In his own way of life, Ranade was, to my mind, an exemplar of a true Indian philosopher.

*This article is taken from the book "The Glimpses of Shri. Gurudev Ranade" Published by ACPR in 1990, written by S.N.L. Shrivastav*

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**A.C.P.R.,Gurudev Mandir, Hindwadi,Belgaum.**

# Activities of ACPR, Belgaum

On the occasion of 56th Punyatithi of Dr. R.D. Ranade, functions were held for three days from 31st May,2013 to 2nd June,2013.

Dasabodha, Pravachana, Namasmarane, Anubhavapadagalu and Guruvandane were held. SSLC students who stood first to their respective High Schools in Belgaum City, were felicited. Shri. Basavaraj Jagajampi, retired Principal was chief guest. Parents who attended the function along with their children expressed happiness over honouring all students irrespective of cast and religion. Shri. Subramanya Bhat anchored the function. Shri. M.B. Zirali, Secretary of ACPR concluded the function.

On the eve of shravana masa ADHYATMIKA CHINTANA GOSHTI was held on 11th,16th,25th August 2013 and 1st September 2013 for four days. Smt.Chanchalatai Punekar gave pravachans for all four days on "SHREE BHAGAVADGEETHA" part 12 and part 15.Shri Ashok Potdar, Vice Chairman, ACPR, Belgaum, gave opening speech and Shri. Ashok Dhond inaugurated the function. Shri.V.P. Ginde gave valedictory function. Shri. Subramanya Bhat anchored the function and Shri. M.B. Zirali Secretary, ACPR, Belgaum concluded the function.

ACPR, Belgaum has come out with a special issue of its Pathway to God journal on the eve of 150th birth celebration of Swami Vivekanand. Release function of the said special issue was held on 8th September, 2013. Shri.L.K.Havanur was chief guest. Shri. D.H. Rao, Dean, VTU, Belgaum released the Special Issue. Dr. D.H. Rao was felicited on the eve of becoming Dean of VTU, Belgaum. Shri. M.B. Zirali, Secretary of the institution gave concluding speech.

●

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